

# THE NUR AFSHAN

Vol. VI.

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No. 36.

## Editorial Notes.

The renewal of the rains in the Hills will bring joy and comfort to many hearts. Much fervent prayer had gone up before God for rains. We should not fail to praise Him in whose hands are all blessings.

The hysterical cries of the *Arya Messenger* should now cease, if indeed we can hope they have not come from an insane man. Nothing could be more idiotic than the following which appeared in the issue of August 15th:—

"But the appearance of this Evil, at which humanity shudders, only elicits a chuckle from the Christians. The scythe of the Missionary is being sharpened against the whitestones so that he should have less pains and greater facility in reaping and mowing down a rich harvest of the waifs of the nation. With its indented hideous jaws the knife of the Christian Missionary looks us in the face with a frown, and tells us, as if in a pantomime, what it would do. Surely our blood curdles in our veins when we think of the horror. Oh! how dreadful is the presentiment. Oh! what a sad disparity between the feelings of one nation and those of the other. It is feared, the Hindus will, to their utmost sorrow, witness many a nodding and green branch lopped off from the parent tree, while the Christians will feel, as if in a glee, over the expected conversion of the young children into

their religion, be it for a morsel of bread? Could anything be more ridiculous?

If the members of the Arya Somaj are satisfied with this sort of mental and spiritual pabulum, we are sorry for them. It begins to look as if fear and hatred of Christians and Missionaries were about to deprive some of them of their common sense.

Cannot the *Arya Messenger* see that he and his compeers with their schools and orphanages are imitating the Missionaries and are as hateful in their methods to orthodox Hindus as Christians seem to be hateful to the Arya Somaj? Do the Arya Orphanages only receive Arya orphans? Do they use no effort to train their orphan children in the Aryan faith? Of course everybody knows they do, why then complain of the Missionaries? They do not make the famines. They are sincerely anxious to save life. They return children to parents whenever they can be found. But they use undue influence to convince the children of the truth of Christianity, says the Arya Editor. To which we reply, Do you not do the same thing in your own way? You believe in Aryaism and you teach Arya doctrine in your schools and Orphanages. You would like to have all the people of India, yea of the world, believe and accept of Aryaism. You do not think there is anything wrong in that. Well we Christians believe in Christ and His religion. We want all the people

of India to become Christian. Yea we want all the world to become Christian. We do not believe there is salvation for any soul except through Jesus Christ, the Incarnate Saviour of sinners. For this reason we teach Christianity in our Schools and Orphanages, preach it in our churches and chapels and in the streets of your towns and villages. Are we to be blamed for doing what we believe to be God's will and God's commands? If so then shut up your Schools and Orphanages and recall your *pracharaks* and return to the folds of orthodox Hinduism and at least be consistent.

We have before us the Report of the Fifth Annual Meeting of the Teachers' Association of the United Provinces of Agra and Oudh, held in Lucknow July 14th, 1902. It contains not only the minutes of the meeting, but contains in full the essays and papers read. Two of these are Memorials of the late Miss Thoburn, whose death has cast a gloom upon many others not represented in this Association. Papers were read on the *Influence of the Matron*, by Mrs. Lowson of Aligarh; On *Geography* by Miss McKnight of the Muttra Training School; *The Relation of Teacher and Pupil* by Mrs. Andrews of Woodstock Girls School, Mussoorie; On *Orphanages* by Miss Bandy of Fatehgarh; on *Simple Composition and Writing*, by Miss Means of the Girls High School, Moradabad; On *How our Schools may become more Efficient Training Schools for Christian Work*

MADE IN JAPAN



by Mrs R. W. Clark (formerly of Amritsar) and *How to make Practical the Precepts of Conference.*

A perusal of this Report is sufficient to convince anyone that the women are far ahead of the men in the matter of inaugurating Teacher's Associations. It will be soon in order for some one to call the men together for the establishment of A Teachers' Association of the Punjab.

Our brethren in South India are ahead of us in the north in the publication of a translation of the *Creed and Canons* of the proposed United Church, *The Church of Christ in India, Presbyterian.* By the courtesy of the Rev. Shivaram Massoji of Kolhapur, we have become the recipient of a copy in the Mahratti Language, a booklet in Royal 16mo of 60 pages. The sight of it inspires new faith in the project and we look forward to the day when there shall be translations in the 10 languages represented by the Presbyterian Church of India.

Everything is in readiness for the Annual Missionary Conference to be held this year in the Municipal Hall, Mussoorie Sept 18-25.

## Current Thought & Incident.

### I. THE LETTER ANSWERED.

(Continued from last week)

On this letter a few remarks may be appended:

1. It shows that the writer is attracted by the specious doctrine of Vedantism that salvation comes through the knowledge of God as one with all things. The truths underlying this—the truths that have enabled Vedantism despite all its defects to attract so many—are that the knowledge of God is the truth worth every man's struggle, the truth that is mighty indeed and that God's Spirit is everywhere at work.

2. It shows that he recognises that the Vedanta mingles with these truths so much that is untrue or corrupt that it is ineffective as a practical religion and even binds on India a system which is ruinous to it.

3. It recognises that Christianity in India has already done in the way of practical reform what Vedantism has

not done during the centuries of its prevalence.

4. He objects however to the attempt to substitute organised Christianity for organised Hinduism. He would have Christian work for a purification of Hinduism.

This on two grounds—that earlier Hinduism was free from the defects of modern Hinduism, and that very much the same truth which Christian teaching points out will be found in one place or other of the Hindu scriptures. But he will find if he examines his first ground that earlier Hinduism had its own imperfections too, and that there never was in ancient India a religion which would suit the India of to-day. As regards the second there is also a complete answer. Even if it were true that all the truth that Christianity teaches could be found somewhere in Hindu religious writings, would it not be better to set forth that truth in a book where it can be found, clear, simple, harmonious, whole, as in the Christian's Scriptures than in the vast confused contradictory mass of philosophisings and dreams and rules that make up Hindu religious literature. From this mass the truth has to be selected, piecemeal. Moreover why prefer to publish and teach books in which what is true and beautiful is overwhelmed as Max Muller used to say with rubbish and filth, when it can be found undefiled and unmixed in a few pages. As well suggest to a man who needs a pound of rice for his food that he should eat it in a mass of mingled dust and ordure. This assumes that the pound of rice is in the mass, but if only an ounce, what then? And really this is a nearer parallel to the facts. The writer of the letter says the truth that Christianity points out is to be found here and there in the Indian scriptures, but is it? The truth that Christianity points out starts with the facts that God is Creator and the Father, personal, loving, holy; that Jesus is the divine Saviour of men; that the Holy Spirit is the representative of Jesus in the world to-day; that Jesus will come again to judge all men; that all men are sinners and guilty before God, and that God offers them forgiveness of their sins. None of these are to be found in the Vedanta or indeed in any Hindu scriptures. If their truth be denied, it is sufficient for the present purpose to say that these are the doctrines which are bound up with Christianity and that apart from them Christianity would not exist. They are the doctrines on which Christians would lay most stress; they would not undergo much self-sacrifice for a system that did not make these pro-

minent. When Hinduism accepts these doctrines, Christians may acknowledge that Hinduism and Christianity teach the same truth. At present it is difficult to see how such a statement is to be sustained.

5. The writer's picture of the Vedanta as a noble all-absorbing religion in contrast to Christianity is surely not seriously drawn. We know that the Vedantist has to look on in indifference at every kind of degrading rite or demoralising idolatry, because he has seen God working in every action of man and must impartially attribute to Brahma virtue and vice, high thought and grovelling superstition, heroism and sensuality. But the Vedanta is not a religion in any high sense of the term; it can absorb no religion. It can leave men alone in their polytheism or excuse them for it. But as well talk of the equatorial pygmies who have never left their forests absorbing the North Pole as of the Vedanta absorbing religions. As well say that when a crowd of ruffians in a time of revolution plunder the tailors' shop that the police force offer to all a coat fitted for each individual as that the Vedanta adapts itself to men of all tastes and in all stages of development. The Vedantist is a helpless onlooker at the religious disorder of the world.

*The Inquirer.*

### An Unexpected Question.

One morning about twenty years ago a lawyer on the way to his office stopped outside a barber's shop door to get a "shine."

The little bootblack who plied his trade there was no stranger to him, although he knew him only by his street name. This morning the boy was unusually silent. The lawyer missed his bright remarks and began to rally him a little when suddenly the boy looked up in his face and said:

"Mr. Bartlett, do you love God?"

The lawyer was an upright, self-respecting man, but neither a church attendant nor much given to religious thought, and he took the question at first as an attempt at a joke on the part of the boy; but he soon found that it was meant in all seriousness. No one had ever asked him the question before in quite the same way, and it staggered him.

"Why do you ask me that, Bat?" he said, after a rather awkward pause. "What difference does it make to you?"

"Well, I'll tell you, sir. Me mother an' me's got to get out; for the place we live in'll be tore down pretty soon,

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an' a feller like me can't pay much rent. Mother does all she can, but you see there's three of us, an' me grandmother's lame. I dunno what to do. Yesterday I heard two men talkin' an' one of 'em said God would help anybody that loved him if they'd tell him they was in the hole. I thought about it 'most all night, an' this mornin' I made up my mind I'd lay for somebody that knew him well enough to ask him."

The lawyer was embarrassed. All he could say to the threadbare little bootblack was that he had better ask some one else. He had better keep inquiring, he told him; for in a city of so many churches he would surely find the sort of person he wanted. He thrust a dollar into the boy's hand and hurried away.

But all that day he found his thoughts reverting to the bootblack and his strange question. "A fine position for an educated man in a Christian country!" he said to himself. "Struck dumb by an ignorant street arab! I could not answer his question. Why not?"

The lawyer was an honest man, and his self-examination ended in a resolution to find out the reason why. That evening he went, for the first time in many years, to prayer-meeting, and frankly told the whole story, without sparing himself. From that day life had a new meaning for him, and a higher purpose.

A few days later, at a conference of ministers of different denominations in the same city, the lawyer's strange experience was mentioned by the pastor who gave him his first Christian welcome. Immediately another minister told of a young man in his congregation who had been awakened to a religious life by the same question put to him by the same little bootblack. The interest culminated when a third declared that he had a call from the bootblack himself, who had been brought to his study by a man who had appreciated his unexpected question and knew how to befriend him.

Such an incident could not be allowed to end there. The boy was helped to good lodgings, and to patronage which enabled him to provide better for his "family." At last he had found somebody who loved God; and in time he had learned to love him himself, and "know him well enough to ask him." Opportunities for a decent education were opened to him, and he showed so much promise that his lawyer friend took him in, first as an office-boy and finally as a student.

Many would recognize the bootblack to-day if his name were given,

not only as a member of the bar in successful practice, but as a church member and a worker in Sabbath-school. He loves boys; and the few who knew that he was once a bootblack understand his interest in little fellows who need a friend. Helping them is for him loving God in the most effectual way—Youth's Companion.

#### THE WEIGHT OF RESPONSIBILITY.

The Christian Advocate says: "No man gets rid of a moral obligation by repudiating it and refusing to give it any attention. Our duties are made for us; we do not make them for ourselves. This is true of our duties to men, and it is equally true of our duties to God. If we could put off the claims that our Creator and our fellow-men have upon us by a mere exercise of our personal volition, then the very conception of responsibility would lose all its meaning. Suppose a father should say, 'I am tired of supporting my dependent children, and I mean to quit it,' would that resolution set him free? As a matter of fact would not every sane person look upon such a father as a criminal or a crank? And it is not equally foolish for one to say: 'I make no pretensions to be a Christian, and therefore I am not bound to heed the commandments of Christ.' Those commandments are imperative. Even when they are deliberately rejected and despised, they are still of sovereign authority. Their supremacy depends not on our attitude toward them, but on the fact that they are issued by the Lord to whom we owe the unmixed service of our hearts and our lives."

#### THE NEED OF PATIENCE.

There is nothing that parents need more than the virtue of patience; for children are always thoughtless and often headstrong and disobedient. "That is not first which is spiritual, but that which is natural." It does no good to fret against this fact, and it may do much harm. If we really believe in the power of truth, and really expect the Holy Spirit to re-enforce the lessons which we give to our offspring, we can afford to possess our souls even when they are sorely tried. The reflection that we ourselves often grieved our own parents ought also to make us considerate and long-suffering. What is still more to the point is the thought of God's infinite patience with us. If he endures our willfulness, and kindly forgives our offenses, which are more in number

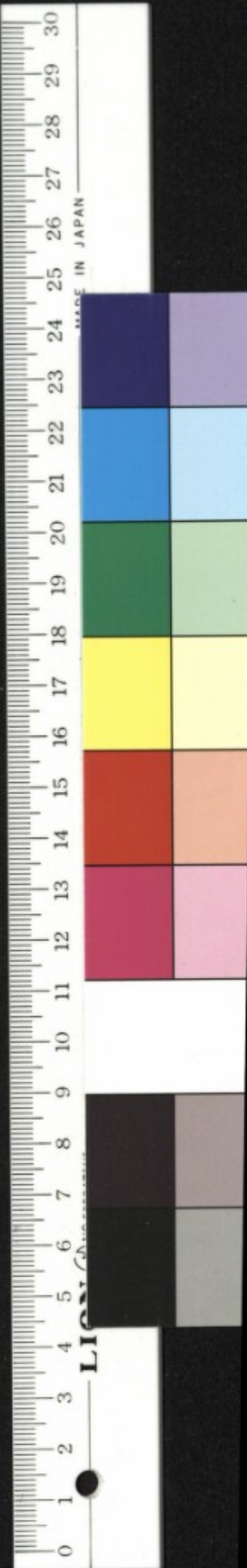
than the sands of the sea, we ought never to lose heart when our children fail to respond to our best expectations concerning them.

—Lewanika, the King of Barotseland, is about forty-five years of age. According to Rhodesia, he is invariably attired in European costume, and is very intelligent. His bearing is quiet and dignified, and his manner courteous and gentlemanly. He does not speak English, but has command of some six or seven native dialects. Every morning, attended by his full council of indunas, he sits in the court house to hear complaints, settle disputes, and try criminals. If an accused person is a stranger or has no friend, one of the indunas is told off to act as his advocate. Lewanika tempers justice with mercy, and his decisions almost invariably give satisfaction. He has sovereign rights over more than 200,000 square miles of territory.

The Chicago University has conferred a favor on the country by demonstrating that there is no need of smoke from soft coal. A new heating and lighting plant has been installed by the engineer, A. D. Houghton. Thirty tons of dirty, black, soft coal are consumed, with no smoke whatever. We have long held that the prevention of smoke is only a question of expense. It costs a little more, either in fuel or in more rapid destruction of the furnace; but the additional cost is only a fraction of the loss that comes to every city in the West through the coal smoke which damages goods and adds greatly to the work of the housekeeper and the care of the merchant's goods. The principle of the Chicago arrangement is the introduction of superheated air at the top of the fire, which makes the combustion perfect.

#### HIGH HONORS FOR DR. MARTIN.

According to a correspondent of "The London Standard" who cables from Shanghai, Dr. W. A. P. Martin, former president of the Imperial University at Peking, has already left China after his dismissal from the Peking University, but Chang Chi Tung will send a telegram to Dr. Martin at Vancouver, requesting him to return as president of the university at Wu Chang, and foreign adviser to all the Chinese high officials in the provinces of Hoo Pe and Hoo-Nan.





## Telegrams.

London, Aug. 30.  
Imperial approval of the Anglo-Chinese commercial treaty has reached Shanghai. The Treaty will be signed to-day. The Chinese commissioners signed the protocol tariff yesterday. It comes into force on the 31st October.

London, Aug. 31.  
Mr. Conger has been instructed to conclude a treaty with China similar to the Anglo-Chinese commercial treaty.

London, Aug. 31.  
The Boer Generals arrived in London this morning. One thousand more prisoners have left St. Helena on their return to the Cape.

Calcutta, Sept. 1.  
The *Englishman* has the following cablegram, dated London, Aug. 30.:-

Mr. Roosevelt's references to the Monroe doctrine in his great speech at Augusta are being largely discussed on the Continent. The German press takes the view that the president has given England notice to quit her possessions in America, and German journalists consider that the speech is equivalent to a declaration of war.

Calcutta, Sept. 1.  
A cablegram to the *Englishman* says:-  
An international case comes before the Hague Tribunal on Monday, when the difficulty which has arisen between the United States and Mexico regarding funds of the Catholic Church in California will be submitted for arbitration.

London, Aug. 31.  
The Porte has refused Russia's request to allow four new unarmed torpedo boats to pass the Dardanelles on the ground that it would be a breach of the convention.

Allahabad, Aug. 31.  
Mr. Hewett takes over his new duties as Officiating Chief Commissioner, Central Provinces on the 15th September. Mr. Fraser goes on short leave before taking up his duties as President of the Police commission.

Bombay, Aug. 31.  
There was a gay scene at the Ballard pier on Saturday when the Maharajas of Gwalior, Kolhapur, Idar and Bikanir landed from the mail steamer *Persia*. Deputations from the various States were present to receive their rulers, and many prominent Bombay natives attended.

Replying to an address presented to him, Maharaja Scindia said it was not only a pleasure but a privilege of which he would be ever proud that he had seen and met the King-Emperor, who had accorded the Indian Chiefs a reception which would never fade from their memory.

Bombay, Sept. 1.  
The first batch of the doctors for the Punjab plague inoculation campaign arrived in Bombay by the *Persia*. The batch consisted of Dr. R. Mitchell, Dr. C. E. P. Forsyth, Dr. B. M. Bond, Dr. T. S. Colebrook Elkington, Dr. Nicholson and Dr. Gardner. A further contingent of nineteen will arrive by the *Egypt*, on the 15th instant, being followed by a batch of twelve by the *Arcadia*. They will remain in Bombay for about a week. During their stay, they will be afforded every facility for visiting the plague laboratory and discussing the use and effects of the serum.

Allahabad, Aug. 31.  
Jehandad Khan, the Chief who brought about a collision between Afghan troops and Jagis at Peiwar Kotal last year, returned to Kabul recently to make his peace with the Amir. He is reported to have been fined two lakhs of rupees and imprisoned pending realisation of the amount.

Rangoon, Aug. 31.  
A telegram received here to-day states that the *Seang Leong* which left Singapore on the 17th July and was due to arrive at Amoy on the 3rd August has foundered near Swatow, one of her ports of call, and it is presumed that all hands have perished.

It is understood that the King of Siam will not be present at the Delhi darbar. His Majesty was represented at the coronation celebration at Home.

Allahabad, Sept. 2.  
The District Magistrate of Allahabad is conducting an investigation into the case of a Hindu ascetic under Section 100, Code of Criminal Procedure. The section relates to security for good behaviour of persons disseminating seditious matter, or matter which is calculated to cause a riot. It is alleged that the Swami used obscene language with regard to the Arya Somaj Swami, who is of the orthodox Hindu party. He says in defence that he ran down the tents of the Arya Somaj because they conveyed disloyalty. The case is exciting a good deal of interest in native society.

Calcutta, Sept. 2.  
The *Indian Daily News* has the following cablegram, dated London, August 31.:-

The Paris correspondent of the *Observer* states that the Shah's visit to London was politically a failure. English statement showed themselves incompetent to grasp the importance of the event.

Russian and German agents tried to prevent the visit.

London, Sept. 1.  
An English steamer has arrived at Castrics from Fort de France and reports terrible eruption of Mont Pelee at nine o'clock on Saturday evening. The refugees reported that Morne Rouge was entirely destroyed. Le Carbet has been swept by a tidal wave and two hundred perished. Telegraphic communication is interrupted.

London, Sept. 1.  
Reuter is informed that nothing has been definitely settled as to the Duke of Connaught's visit.

London, Sept. 1.  
King Victor Emmanuel broke his journey at Frankfurt yesterday evening. He inspected the regiment of which he is honorary chief, and dined with the officers.

London, Sept. 1.  
A fierce gale has occurred at Algoa Bay. Seventeen sailing vessels, two tugs, and a number of lighters are ashore. Many lives were lost.

London, Sept. 1.  
Colonel Nicholletts has died on board the *Oriental*.

London, Sept. 2.  
The *St. James's Gazette* denies that a Russian port in the Persian Gulf would be a serious menace. The Russian fleet, it says, is already divided into three separate items, co operation of which is impossible. A Gulf squadron would simply be another hostage to fortune, which would be easily provided against presupposing that Bombay becomes, as it should, a first class naval station, with Muscat as a secondary base.

Allahabad, Sept. 3.  
A cablegram to the *Pioneer*, dated London, 2nd September, says:-

The *St. Petersburg Bourse Gazette*, a paper in close relations with the Finance Ministry, following the lead of the *Novos Vremya* with regard to Afghanistan, repeats that Russia notified to Great Britain two years back that the arrangement of 1873 was no longer maintainable, and adds: "The question, which is ripe for settlement, and will not brook delay, is the question of Russian diplomatic representation at Kabul. If the Russian outpost has been pushed to the Afghan frontier

it is unreasonable that Kabul should remain inaccessible."

Calcutta, Sept. 3.  
The *Englishman* has the following cablegram dated London, Sept. 2.:-

There are indications of the setting in of a steady flow of emigration to South Africa. The Union Castle Line announces that nearly all accommodation in the eleven steamers sailing during this month is already engaged.

Calcutta, Sept. 3.  
The *Indian Daily News* has the following cable, dated London, September 1.:-

I am informed on high authority that it is very probable there will be a general election next year. Amongst the reasons given is that the King wishes a new Parliament.

Calcutta, Sept. 3.  
A cablegram to the *Indian Daily News* says:-

Earl Percy has abandoned his intention to visit India.

London, Sept. 2.  
His Serene Highness Prince Francis of Teck has retired from the service.

Bombay, Sept. 2.  
The report of the Special Commission appointed to inquire into the condition of the port of Aden has been issued. The commissioners state that the necessities and importance of the port constitute forcible grounds for appeal for imperial assistance, and urge that a grant of Rs. 12,00,000 be made for deepening the harbour. They declare that the principle that shipping ages should have a practical monopoly of the wharves is objectionable, but in Aden it is not so objectionable as it would be elsewhere, and no considerable expenditure on a change of position is justifiable. If Aden is to retain its trade, a railway into the interior, as far as practicable in the direction of Sana, is desirable. The Commission also strongly support a suggested cheap line from Berbera to Harrar, and think it desirable to establish a liquid fuel depot at Aden.

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